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Catholic University Chronicle

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INAUGURATION OF VERY REV. DR. CONATY.

The inauguration of Very Rev. Thomas J. Conaty, D. D., as second Rector of the Catholic University of America, took place on Tuesday, January 19th, in Assembly Room, McMahon Hall, at 4 P. M. The new Rector had previously made his solemn profession of faith at Mass said in the University Chapel by the Vice-Rector, Very Rev. Dr. Garrigan.

On the stage of the Assembly Room were Cardinal Gibbons, Archbishop Martinelli, Papal Delegate; Archbishop Ryan, of Philadelphia; Archbishop Williams, of Boston; Archbishop Elder, of Cincinnati; Bishop Beaven, of Springfield; Bishop Farley, representing Archbishop Farley, of New York; Bishop Donohue, of Wheeling; Bishop McGovern, of Harrisburg; Bishop-elect Prendergast, Vicar-General of Philadelphia; Mgr. Sbarette, Auditor of the Papal Delegation; Mgr. Griffin, of Worcester; Mgr. Magennis, of Boston; Mgr. McMahon, Rev. Father Lavelle, of the Cathedral, New York; Very Rev. J. Havens Richards, S. J., of Georgetown University; Rev. Dr. Whitman, of Columbian University; Rev. Father Lehy, S. J., of Holy Cross College, Worcester; Rev. Father Gillespie, S. J., of Gonzaga College, Washington; Rev. Edward P. Allen, D. D., of Mount St. Mary's, Emmitsburg; Dr. Griffin, of Johns Hopkins University; United States Senators Roach, Carter, Hoar, White, and Smith; Major John Kiely, of Brooklyn; Mr. Thomas E. Waggaman, Treasurer of the University; Mr. A. A. Wilson, Marshal of the District of Columbia; General Stanley, Governor of the Soldier's Home, Washington; President Rankin, of Howard University; and Senor Andrade, Venezuelan Minister to the United States.

In the audience were many other prominent persons, including Bishop Hurst, of the Methodist University; Governor and Mrs. Clough, of Minnesota; General Vincent, Mrs. Carter, Miss Roach, Commissioner of Pensions D. I. Murphy, Mrs.

Romero, Senora Andrade, the Marquis and Marquise de Chambrun, Mrs. Bauchert, Miss Monroe, Miss Fair, and Miss Goelet.

The exercises began with the reading of the papal brief of appointment by Prof. Daniel W. Shea, and the letter of His Eminence, the Chancellor, conveying the news of the appointment to Very Rev. Dr. Garrigan, Acting Rector.

BALTIMORE, MD., Dec. 12, 1896.

Very Rev. Philip J. Garrigan, D. D., Acting Rector of the Catholic University of America.

MY DEAR DR. GARRIGAN: I have the pleasure of informing you that I am in receipt of a letter from His Holiness, Leo XIII, announcing the appointment of the Rev. Dr. Thomas J. Conaty, of Worcester, Mass., as Rector of the Catholic University. This, I am sure, will be welcome news to yourself and to the members of the faculties. I hope that you will make suitable preparations for the inauguration of the new Rector, at such time as will be most convenient for all concerned.

Faithfully yours in Christ,

J. CARD. GIBBONS,
Chancellor of the University.

To Our Beloved Son, James Cardinal Gibbons, Archbishop of Baltimore.

BELOVED SON, HEALTH AND APOSTOLIC BENEDICTION: It is with pleasure that we have received the letter which you sent us from the meeting held in Washington to designate another president of the University, evincing, as it does, your eager desire to provide for the welfare of the great seat of learning. Yielding to your request, we have considered the names of three candidates whom you have proposed as worthy to discharge the office of rector. Of these we have deemed fit to choose, and, by our authority, we do hereby approve, the first on the list, namely, Thomas J. Conaty, heretofore parish priest in Worcester, and president of the Summer School. Both the learning and zeal for the advancement of religion which characterize this distinguished man, whom you, by your joint suffrages, recommend, inspire us with the well grounded hope that his efforts will not be without abundant fruits in watching over the interests of the University, and in enhancing its lustre.

How dear to our heart is this matter cannot but be well known to you, for you are aware how unyielding was our solicitude in founding this institution, that we might deservedly reckon it among those works which, in the interest of religion and science, we have, out of our loving affection, undertaken for the furtherance of the glory of your country, and which we have, with God's help, been able to bring to a happy issue. Meanwhile, as an earnest of heavenly grace, and as an evidence of our spirit of good will, we most lovingly in the Lord impart to you, our beloved son, to the new president of the University, and to all its faculty, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 23d day of November, 1896,
the nineteenth year of our pontificate. LEO P. P. XIII.

The letter of the Holy Father was read in Latin and English.

CARDINAL GIBBONS' ADDRESS.

His Eminence Cardinal Gibbons then delivered the following address:

As we are assembled to-day for the purpose of installing the new Rector of the Catholic University of America, I am expected to make a few remarks on this occasion, fraught with bright hopes for the greater prosperity of this institution.

In speaking of the Catholic University it is very natural that the first name to come from my lips should be that of His Holiness, Leo XIII, whose distinguished delegate honors us by his presence. The University may claim two founders. The first and chief of these is the Pontiff happily reigning. From the day of its inauguration to the present moment the Holy Father has taken an active, a personal and fatherly interest in its welfare and progress. This fact has been amply shown by the series of encyclicals and letters that have issued from his pen during the last decade of years. Holy Father, we thank thee and we bless thee that in darkness and in sunshine, "through good report and evil report," thou has been the constant and unvarying friend of this seat of learning. Thou hast cherished it with all the affection which Jacob had for Benjamin as the offspring of thy old age.

BISHOP KEANE ITS SECOND FOUNDER.

After the Holy Father what name can I more fittingly mention than that of Bishop Keane? He is justly entitled to be called its second founder. When the Bishop was appointed rector the land for the institution had not been bought. These grounds, which were then a desert waste, you now find transformed into a symmetrical garden. You see constructed upon them buildings which would be a credit and honor to any seat of learning. He traversed the length and breadth of the land, from New England to Louisiana, from the Atlantic to the Pacific, everywhere delivering sermons and lectures in the cause of higher education. These discourses were rewarded by munificent contributions. The benefactors, in bestowing their hundreds and thousands of dollars, were not only actuated by a zeal for higher studies, but were also swayed by the personal charm and magnetism of the man.

But, while laboring for the material prosperity of the University, the Bishop did not neglect the higher interests. He carefully surveyed the intellectual world, both in Europe and America, and invited to these halls men of great capacity in the departments of theology and philosophy, of science and letters. And it is due to him that the University contains to-day professors who are the peers of any in the land. Among those whom the Bishop associated with him in the government of the institution I may mention in particular Rev. Dr. Garrigan, vice-rector of the University. He has been a faithful steward, and, during the trying and critical days following the resignation of the Bishop, he "has borne the burden of the day and the heat," and has discharged the complex and onerous duties with a tact and industry worthy of all praise.

EMINENT FITNESS OF DOCTOR CONATY.

Very Rev. Dr. Conaty, I heartily congratulate you that your appointment as Rector of the Catholic University is attended by so many favorable circumstances. You have been chosen for this high office with the unanimous, or almost unanimous, approval of the Board of Directors, and their selection has been solemnly ratified by the Sovereign Pontiff. You bring to the discharge of your responsible duties a mind cultivated by study and enlightened by observation and experience. Your labors in the ministry have imparted to you a knowledge of men and of the times—a knowledge that is essential, and without which the study of books is of little avail. Indeed, the most successful university presidents are men endowed with practical common sense, which they have acquired by contact with business affairs and with men. You have been engaged for some years in ably editing an educational periodical, which was a providential preparation for those higher studies over which you have been called to preside.

The most accurate test of a priest's genuine worth is found in the esteem and veneration in which he is held by those of his environment. Cardinal Newman justly observes that if a clergyman is honored at home by his fellow-citizens the shafts of calumny from abroad will fall harmless at his feet. Before leaving the city of Worcester, where you labored so long, you received from your fellow-citizens, without distinction of race or religion, testimonials of honor and esteem which must be gratifying to your heart. The senior Senator of Massachusetts, the Governor of the State, and the Mayor and other distinguished personages vied with each other in paying you the tribute of their admiration as a citizen and a priest.

THE CONSTITUTION AND THE CHURCH.

May your career in this seat of learning amply fulfill the high expectations we entertain in your regard. May your administration be a blessing to religion and education. Let the watchword of the Catholic University be revelation and science, religion and patriotism, God and our country. If I had the privilege of modifying the Constitution of the United States, I would not expunge or alter a single paragraph, a single line, or a single word of that immortal instrument. The Constitution is admirably adapted to the growth and expansion of the Catholic religion, and the Catholic religion is admirably adapted to the genius of the Constitution. They fit together like two links in the same chain. There are no hereditary privileges in the republic of the United States; there are no hereditary privileges in the republic of the Church. The Constitution declares all citizens are equal before the law, that all are equally subject to the law, all equally protected by the law. The Catholic religion proclaims that all her children, whatever may be their race or color or condition of life, have an equal right to the sacraments and other spiritual treasures of the Church.

According to the Constitution every citizen is eligible to the highest position in the gift of the people, and we all know that the highest post in the hierarchy is open to the humblest son of the Church. In

Church and State fitness and availability, and not pedigree, is the paramount claim to office. No military satrap or State functionary is permitted to enter these halls in the capacity of an official censor to arrest, fine or imprison any of its professors for vindicating social morals and condemning official corruption. If we want to erect a new building on these grounds we are not obliged beforehand to consult the Government as to the cost, the dimensions, and the architectural features of the edifice. The only restriction imposed upon us is the limit of our purse. Some years ago, in company with the venerable Archbishop Spalding, I visited a bishop in Europe. I admired the stately proportions of his palace in which he resided, and its elegant appointments, and congratulated his lordship on his favored condition. He shook his head sadly and replied: "Monsieur, all is not gold that glitters. I cannot build as much as a sacristy without first obtaining the permission of the government."

Here, thank God, our Government holds over us the arm of its protection without interfering with our God-given liberties as expounders of the divine law.

HARMONY BETWEEN RELIGION AND SCIENCE.

Honored Professors, no one knows better than you do that there is no conflict or antagonism, but a perfect harmony, between religion and science. The God of revelation is the God of science. "*Deus scientiarum Dominus est.*" The same God that dictated the Bible has also spread before us the illuminated manuscript of the skies.

Religion and science, like Mary and Martha, are sisters, because they are children of the same Father, though both are ministering to the Lord in a different manner. Science, like Martha, is busy about the material, transitory things; religion, like Mary, is at the feet of her Lord. Consequently, the farther we penetrate into the region of science, the more you will glorify God, who is the source of light, and His Son, who is the Eternal Wisdom.

Grant, O Lord, that the Catholic University of America may be in some measure to this country what Oxford and Cambridge, in their better days, were to England—a bulwark of religious enlightenment and of constitutional freedom. May this institution be a beacon light, guiding the searcher after knowledge in the path of truth and guarding him against the shoals and quicksands of error. May all the professors and students, whether priests or laymen, who will study within these walls be not only able vindicators of religious, moral, and scientific truth, but also valiant defenders of the civic and political institutions of our beloved country. May they be a light to the revelation of the Gentiles and the glory of thy people, Israel.

ADDRESS OF VERY REV. P. J. GARRIGAN, D. D.

At the conclusion of the Cardinal's address Very Rev. Dr. Garrigan, who had been acting as Rector of the University, arose and formally transferred his office to Dr. Conaty by handing to him the Book of the Constitutions and the seal of the University. Dr. Garrigan then delivered the following address:

Your Eminence, your Excellency, Most Rev., Right Rev., Very Rev. Fathers, Professors, Students, and Friends: The letter of the Supreme Pontiff read here a few moments ago, appointing a new Rector for the Catholic University, as well as the eloquent words of His Eminence the Chancellor, just spoken, invite me to transfer the duties and the responsibilities of the rectorship, with which I have been charged for nearly four months, to him whom the Board of Directors and the Sovereign Pontiff have elected to this office. In doing this I experience a great and unusual pleasure; a pleasure arising not merely from a feeling of relief which this brings, but also, and rather, from a full sense of satisfaction, that these grave responsibilities are to be assumed by one so eminently fitted to discharge them, in the interest of higher education and of the Catholic University; and this, my estimate of the new Rector, is based upon an association with him in the same diocese, and an unbroken friendship of nearly twenty-five years. It is with no merely selfish joy, however, that I welcome you, very reverend dear friend, to this high post of honor, for I welcome you in the name of the Catholic University; of this splendid young institution which, with confiding heart, reposes to-day all its hopes and noble aspirations in you, and which, bounding with the exuberance of youth, needs only loving care and wise direction to reach its perfect growth, and reveal its beautiful proportions in the light of knowledge and in the power of truth. I welcome you in the name of the professors, directors, and instructors of the various faculties of the University, whose head and chief you are to be. It is these who make the University. A select corps of scholarly men, "investigators teaching," with whom it is an honor for any man to be associated and to lead in a glorious cause. I welcome you also in the name of the students, cleric and lay, who all hope to find in you a teacher, a father, a counsellor, and a friend. Their earnestness and high moral character will make you love them and be proud of them as you will in the future lead them from height to height, from mountain top to star in the study of religion and the sciences. Finally, and without delegation, but because they are part of our University family, I bid you welcome in behalf of our affiliated colleges, of the Fathers and students of the Paulist, Marist, and Holy Cross communities; men who honor religion by their lives, and ennoble science by their devotion and earnestness in the pursuit of knowledge. With one voice, with one accord, Very Rev. Sir, we all cordially welcome you to the Rectorship of the Catholic University and to the noblest work that can engage the human mind; first, the education of young men who are themselves to become scientists, teachers, or men of action in the

world; and second, the investigation and teaching of truth, religious, historic, and scientific, in all its fullness and in all its clearness.

This great work, this University, its idea and its purpose, had its first conception in the mind and the heart of the Catholic Church of America. It derives its origin not from the zeal or the munificence of any one private individual, but rather from the official act of the Church of God, under the guidance of that wise and enlightened Pontiff who, indeed, has been to this generation a light shining in the heavens—*lumen in coelo*. By the solemn act of approval of the Catholic University of America, the hand of the Vicar of Christ laid in our Western world the foundations of an institution which was destined to have far-reaching influences on our Church, on our Republic, and on all grades of educational work. The Catholic Church ever since her foundation has been the fruitful mother of schools and universities. The investigation of the entire domain of knowledge has always been her steadfast purpose and her earnest desire. The great universities of Christendom owed to her their origin. Long before the upheaval of the sixteenth century her old cathedral and monastic schools had developed into seats of learning, which dotted every civilized land. Indeed her chief pastors were almost as conspicuous for the promotion of scientific studies as they were devoted to the spread of religious truth. Nor has her zeal or energy diminished with the lapse of years. Here, on the threshold of the twentieth century, having already founded in this new Republic more than three thousand parish schools, and over 650 academies and colleges, she has established in its Capital City her great central University, the crown and culmination of her educational institutions in the United States.

The history of this University, brief as it is, has been no less remarkable than was its origin. For many years the tide of Catholic thought and interest in this country had been turned in this direction. Good men on either side, both among the clergy and the laity, had felt the need of such an institution for the completion of our educational system, and in their conversations, their correspondence, and their prayers had manifested the grasp which this hope and desire had fastened on their minds. This hope survived and deepened from the Council of Baltimore in 1866, in which it received its first public expression, until in 1884, in the Third Plenary Council, through the munificence of Miss Mary Gwendolin Caldwell, now the Marquise du Montiers de Merinville, it became possible to inaugurate the enterprise so long desired. Her generous gift of \$300,000 for the erection of an institution for the higher education of the clergy was accepted. The council determined that a higher school of divinity studies should be at once established, to serve as a nucleus or germ from which a complete university should in time be developed. A prelate of wonderful creative genius and unquenchable enthusiasm was entrusted with its practical development, and under the constitutions drawn up by the legal corporation and approved by the Holy See on Easter Sunday, April 10, 1887, the University sprang into existence.

On the 18th day of May, 1888, the first stone of this work was laid, and in eighteen months afterwards, November 13, 1889, Caldwell Hall was solemnly dedicated and opened to students. The first

faculty of the University was installed, and the work of graduate course in divinity studies was begun with four professors and thirty-seven students. The impetus given to the popular heart by the action of the Third Plenary Council, the full and strong approval of the Holy See and by Miss Caldwell's noble example, constantly stimulated by the eloquent and persuasive appeals of the Rector, exhibited itself in numerous endowments and benefactions. In a few years the Divinity School was able to increase its professorial staff, and was well organized and equipped for the higher theological courses. The success of this part of the University encouraged many of its friends to urge on the establishment of its schools for laymen. The providence of God had been for years preparing for this precise emergency. The humble patrimony of a learned and zealous priest in a neighboring diocese had accumulated until it became a princely fortune, and this fortune, with scarcely a reserve, that noble man devoted to the erection of a building for the Schools of Philosophy and Science, which has no superior, if it has an equal, among college edifices in the United States. To this gift he has added that of his personal residence among us, to aid us with his wise counsels, and to meet with the same generous spirit other material wants that have from time to time arisen. Additional endowments followed. Professorships and scholarships were founded. Teachers of recognized ability, some of long experience and wide reputation, were sought out, and cast their lot with the new University, joining hands with the enthusiastic Rector in the effort to make it realize all his high hopes and ideals. Thus in October, 1895, when McMahon Hall was ready for occupation, the Schools of Philosophy and Social Sciences sprang at once into being, and opened to students the departments of philosophy proper, mathematics, physics, chemistry, biology, psychology, letters, sociology, economics, politics, and law. The year and a half since that event has seen these schools widening and strengthening not only in the number of their students, but in the character and scope of their educational work.

The School of Philosophy embraces the thorough study of man's spiritual, rational, and ethical nature, with the aid imparted by the wisdom of the philosophers and schoolmen of all ages, especially of St. Thomas Aquinas.

The School of Sciences comprises the study of man's relations to all organic and inorganic nature. It includes in its scope investigations (1) in physics, chemistry, and geology; (2) in biology, physiology, and anthropology; these being crowned by a complete course of experimental psychology, in which the relations between the mind and matter in all mental operations are carefully analyzed.

These scientific courses are organized and conducted in such a manner that they who wish to study the sciences not merely in their relation to philosophy, but for purposes of professional utility, or of profound experimental research, will find every facility for doing so.

In the School of Sociology is thoroughly treated the organization of human society under its three great heads of social development, political institutions, and economic adjustments.

Jurisprudence has for its field the history and the philosophy of

the development of law in the civilized world, and to this school of jurisprudence naturally belongs our faculty of law.

The above-mentioned schools, in which man's nature and relationships are studied in all their phases, naturally call for a School of Letters, comprising departments of philology, literature, and history, in which the busy workings of human thought and human life in all ages and nations furnish abundant matter for most interesting study.

These two great departments of study, the Faculty of Divinity and the Faculty of Philosophy, Letters and Sciences—the former proceeding chiefly by the light of Divine revelation, the latter chiefly by the light of natural reason and observation—are not independent and separate one from the other, as if alien or hostile to each other, but are congruous and harmonious elements of one and the same university organism, having constant and intimate relations with each other, each free and untrammelled in its own domain, yet both agreeing and blending as sister emanations from the same infinite fountain of all light and beauty.

This constitution of the University—so unique among the institutions of learning on this side of the globe—not only ensures to the student the most perfect intellectual training, but commends the University to the sympathy, and elicits for it the approbation of earnest scholars of every race and clime, who perceived in this grouping of organic elements the promise of an extended knowledge and an absolute certainty, which by no other system of education can be attained. It is needless to say that as yet this ideal of the University has not been fully realized; but that toward this ideal it is steadfastly and consciously progressing, all those who are familiar with its internal development are perfectly assured.

The plan of operations formulated by the University corresponds with its organic constitution, and is defined in the description of the University by Leo XIII. in the Encyclical *Longinqua*, promulgated in 1895. It is a "seat for the higher studies; a university for the instruction of young men desirous of pursuing advanced courses." It is a University in the sense so happily expressed by President Jordan—it "consists of investigators teaching." It is devoted exclusively to graduate and professional instruction and original research.

To all young men with a college degree, or otherwise sufficiently prepared, of whatever race or religion, the University now offers and will ever offer, excellent opportunities for study and original work. It employs in their behalf all methods of instruction, the lecture, the recitation, the academy, the debating club, and the laboratory. It endeavors to make of every student not a mere passive subject in the hands of his teachers, but an active worker under their direction; not a mere absorber of the knowledge which others have stored up for him, but a producer, thinking for himself, daring to expose error where he finds it, and ambitious to advance, if only a step, over ground that is yet untrodden.

It may seem premature to point to the success of the University as a reason for the interest it has awakened. But if the success of such an institution be measured, as a high authority has stated, by its con-

tributions to knowledge, this University has earned its right to recognition. Of the advancement of sound learning among its students in all departments their examinations and academic honors give sufficient proof. But in that wider field—the world of scholars—reached mainly through the printed page, the light which has shone forth from this University has not been dim. The quarterly *Bulletin*, which for profundity, variety, and quantity of literary matter, takes the front rank in University periodicals, the scientific papers appearing in the journals devoted to special sciences, the volumes published by the different professors, the lectures before learned bodies of men in various scientific courses—all these efforts have shed honor on the institution and its professors, and secured for the University a high place among the intellectual forces that light up with a halo of glory the end of this nineteenth century.

I dare say there is nothing equal to the rise and splendid progress of this institution in the histories of universities. In the short period of eight years three affiliated houses of study for religious communities have been established in our immediate neighborhood, with sixty or more student candidates for the priesthood; three superb buildings have been erected and equipped at a cost of over \$700,000, which, standing on seventy acres of land, together with an endowment fund of three-quarters of a million, well invested, present a grand total result unparalleled in the annals of Catholic educational work. No institution can point to a similar accomplishment from voluntary general contributions, and in so short a time. It is the work of half a century done in less than a decade. Individual Catholic generosity has so far built and equipped our University; and if the tide of popular sympathy and generosity continues to flow toward it in the future as in the past, as we have reason to believe it will, within a comparatively short time it will be self-sustaining while enlarging from year to year the radius of its ever-widening influence for religious and scientific truth.

In confiding to your care and direction, Very Reverend Rector, this grand foundation, for, after all, such it is as yet, we beg to offer you in the discharge of your heavy responsibilities the assurance of our constant sympathy and most loyal support. Professors, students, and all, we shall work with you, share your burdens, stand by you in sunshine and in rain, and follow wherever you may lead. The finger of God is manifestly directing the destiny of the University. The heart of the Vicar of Christ, the infallible teacher, is in your and our work, and his blessing is upon it. The Church in America is its mother and loves it. How can it fail of success? The Republic regards it as another jewel in the crown that adorns her Capital, and millions of American citizens, in honorable careers, will walk in the light that will radiate from this center of learning, and that will never grow dim, for the motto is "*Deus Lux Mea*," God is my light.

ADDRESS OF THE VERY REV. THOMAS J. CONATY, D. D.

At the conclusion of Dr. Garrigan's discourse, the new Rector delivered his inaugural address, which was received with rapturous applause.

YOUR EMINENCE: In all sincerity of heart and determination of purpose I accept the trust which has been confided to me in this distinguished presence and solemnity of ceremony. I am grateful beyond expression to the Board of Directors of the Catholic University of America for the confidence manifested in recommending me to our Holy Father, Leo XIII., for the exalted position of Rector of the University. It were idle to make promises. I can only hope and pray that the years of my rectorship may be productive of fruit which may be in keeping with their cherished ideals. I pledge my loyalty to the interests of the University, my fidelity to the best traditions of faith, and my unswerving obedience to him whom Christ has constituted as His Vicar on earth, the illustrious and sainted Leo XIII.

Called, as I have been, from the busy life of parochial duties, I dare not presume to speak for the great University over which the Supreme Pontiff has deigned to appoint me to preside. I have yet to learn my duties and my responsibilities. I have no plans nor thought of plans. I desire first of all to study the genius and purposes of so vast an institution, and then strive to guide it in the lines of its aims and objects under the direction of our hierarchy and in the spirit of our Pontiff, whose heart breathes forth such love for the higher education, and for its already transcendent results in this country which has always claimed his admiration and deep interest. I am the servant of the University idea, by which its mission and its labors are to be determined, and my most earnest endeavors and my unflagging activity will be entirely devoted towards its fullest realization as the crowning work of Christian education among us, that it may be the glory of the Church, the pride of the episcopate, and the honor of our glorious Republic.

There should be but one interest for the friends of the University, and that the interest of the Catholic University of America. There should be but one object in all our efforts, and that the thorough perfecting of Catholic education, according to the letter and the spirit of the decrees of our national councils. The University is Catholic, and hence knows no nationality but that which intelligent faith engenders. The University is for the Church in America, and hence is American in the best sense of Americanism, having, as the circle of its benefiting, our American Catholic people, that it may ever stand as a Catholic and American institution, teaching to all men the blessings alike of our holy faith and of our political rights and privileges as citizens of the Republic which is to us the home of our liberties and the goal of our political aspirations. It is Catholic and American that thus our Church and our country may be blessed by its work and enjoy the fruits of its ripe scholarship under the enlightened guidance of that Church to which Christ has promised the ever-abiding presence of the spirit of truth.

My illustrious predecessor, the beloved, scholarly Bishop Keane, has given to the world marked evidences of marvellous enthusiasm and unstinted disinterestedness, by means of which he has been enabled to place this University upon a plane of usefulness which is the wonder and admiration of all lovers of education. I realize the difficulty of succeeding to such earnestness and devotion, for it is not given to many men to imitate so noble a model. The country honored him with its confidence and support. The Church is proud of his magnificent labors, and the Supreme Pontiff has rewarded him with high marks of esteem, affection, and distinction. The University owes him a debt of gratitude which can only be met by the best possible results in its efforts for the attainment of the high ideal which he set before it. I was proud to be numbered among his friends and admirers, and I am proud to bring into my work, as his successor, the strength of his continued friendship and loyalty.

This University takes its place, and is alone in the position, as the complement and crown of Christian education in our country. Aiming at the revival of the glory of the golden age of education, it is destined in the providence of God to equal and surpass the best that is chronicled. That our country, with its boasted advance in general education, should have a Catholic University where all undergraduate studies should be set aside, is no little credit to the ambition of our episcopate for the higher education in the true sense of the word. It is the rival of no college or university, but the complement of them all, demanding as it does the work of college and university alike as an entrance condition. It completes and crowns the work of our best universities. It and Clark University of Worcester are the two universities which claim to be and are the only purely postgraduate schools in this country. Clark is limited to certain branches of science, but the Catholic University goes beyond Clark in this, that while it deals with postgraduate sciences, it has also its postgraduate divinity, technology, and law, and in time will have its postgraduate courses in medicine. Alone it stands upon the mountain top, in the Capital of the Nation, beckoning to all votaries of higher knowledge to come to its halls for the higher culture in all branches of intellectual endeavor, under the inspiration of the Great Mother Church to whom was given by the Saviour the commission to teach the world all truth for all time.

This University stands as the gift of Catholics of wealth to the Christian education of the leaders of the people in all fields of life. It is the University of no class nor section, but your University, the University of the Catholic Church in these United States, where our American youth, lay and clerical, may find much of that which men have been hitherto obliged to seek after in European higher universities. Hence, as Dr. G. Stanley Hall, the learned president of Clark University, has said, it is pre-eminently the University of America. The Church desires an educated clergy, fully equipped intellectually and scientifically, as well as morally, for the great battle of our age of truth against error. She seeks for the complete education of her laymen that in the professions, in literature, in business, they may be leaders and not followers, yet leaders strengthened and fortified by the

knowledge of higher science, acquired in an atmosphere of faith and true religion. Hence in this land, where instruction is the privilege of the many, where colleges and universities crowd one another, the Catholic Church has made the supreme effort of building a university above and beyond them all, where the latest and deepest researches of science and the fullest development of Christian ethics are placed within the reach of the leaders of thought in science and religion, proving to the world that between religion and science, properly understood, there can be no antagonism. Truth is one, as God is one, and truth is one, whether you seek for it in the moral or scientific order.

Aiming first at the higher education of the clergy, by the generous gift of a Catholic lady, Mary Gwendolin Caldwell, the Caldwell Hall of Divinity was built, where learned professors from the most distinguished schools of Europe and America train the young priests in the highest walks of ecclesiastical learning. We all recall with sincerest pleasure the noble words of the learned Bishop of Peoria, Doctor Spalding, at the opening of the University, when he said: "That which the Catholic priests most need after virtue is the best cultivation of mind which issues, in comprehensiveness of view, in exactness of perception, in the clear discernment of the relation of truths, and of the limitations of scientific knowledge, in fairness and flexibility of thought, in grace of expression, in candor and reasonableness, the intellectual culture which brings the mind into form, goes to the control of its faculties, creates the habit of attention and develops the firmness of grasp. In whatever direction we turn our thoughts, arguments rush in to show the pressing need for us of a centre of life, of light which such a Catholic University would be, to which all eyes would turn for guidance and instruction, seeking light and self-confidence from men in whom intellectual power is not separated from moral purpose."

Let us remember that, in their circular to the country, the Board of Directors appealed for a university "which will be the intellectual centre not of the Catholics of this or that nationality, but of all the Catholics of the United States, whatever their origin or language may be, whose professors tend to harmonize and to unify the many elements of which the Church in America is composed." When the plans for the training of the clergy were completed the thoughts of the episcopate were directed to the laity, and through the liberality of a noble-hearted Catholic priest, Monsignor McMahon, this work was made possible. The McMahon School of Philosophy, a magnificent monument of devotion to the education of our Catholic laymen, began its work side by side with the School of Divinity. Here laymen, as well as clerics, professional, literary, and scientific students, witness the researches of deepest and broadest culture, and are perfected in the most advanced grades of thought and action. Primarily established for the education of Catholics, the McMahon School of Philosophy opens its doors to all earnest seekers after knowledge, no matter what their color or religious beliefs. In its classes to-day are prominent non-Catholics, some of whom are colored, who, as students, seek for the culture which Catholic scientists and teachers are pre-

pared to give. This, then, is the University as we realize its idea. It proclaims to all men that there are no heights reached, no results attained, no facts demonstrated, no researches made, that will not find in the Catholic Church blessing and encouragement. There is no secret in nature which can offer danger to truth. There is no investigation which cannot be made to lead to the strengthening of faith. The Church has always blessed true science and blesses it every day. It welcomes it as an aid to the better understanding of the great truth of God, as her efforts for schools where the highest culture may be obtained give ample evidence.

The world affects intellectuality, and our age poses as an intellectual age. Unfortunately for intellect, it is often deified at the expense of revelation, which is travestied as the degradation of intellect. The Christian student of man knows that there is only one satisfaction for intellect, and that is in the full enjoyment of the power of the eternal word, just as happiness of heart is in the enjoyment of God. There is a deep and loud cry for light and out of the depths of the abyss, into which infidelity and atheism have plunged mind and heart, comes the almost despairing demand for truth, such as the vagaries of reason have not given. There is a turning towards the manger of Bethlehem, whence arose the light of the world, light for intellect and light for heart, and the Church to which was given the guardianship of truth has proclaimed this truth for nigh unto 2,000 years, but its word has fallen upon many ears that were deaf, and its light shone on eyes that would not see. Deceived by those claiming to be friends, modern thought is at last realizing that the word of Christ is the only truth and that His word has not ceased to be uttered to all men seeking refreshment and light. It is beginning to realize the depth of the blasphemy that God is not in nature, and that nature does not lead to God.

In such scenes it becomes the Catholic scientist to stand in the world of science, and like the Irish monks of old in the market places, to be ready to sell wisdom to all who seek to buy. As a learned professor of this University has nobly said: "It is better to have a homestead on the domain of science and dispute the whole field than to dispute the title of those who already claim the field." Bacon of Verulam, one of the lights of natural science, has written, "that a little learning removes from God, but much learning attracts men towards Him. The deep and serious study of nature will lead men to find God, who displays Himself in His works." Like Kepler, one of the fathers of modern astronomy, and a pious Christian, "one may thank God for the pleasure experienced in contemplation of the work of His hand."

We are not only in the civilization of our age, but we are called to aid in shaping it according to the true ideals. In knowledge, in arts, and in science, in all forms of thought, the University has a formative part, becomes an informing spirit, a teacher and a guide.

Let us remember what the Fathers of the Vatican Council said: "Far be it from the Church to hamper the cultivation of human arts and sciences. She, on the contrary, comes to their aid and encourages them. For she does not ignore, nor does she despise the

advantages to life that have accrued from them. She confesses, on the contrary, that the sciences, coming, as they do, from God, if they are properly treated, can by means of Divine Grace lead back to God."

As the great Leo XIII., our illustrious Pontiff, has proclaimed: "The civilization which the Church condemns is the civilization which seeks to supplant Christianity and with it to destroy every blessing it has brought upon us. True civilization springs up like a flower and a fruit from the roots of Christianity." How strong are these words of Leo XIII.: "Where it is said that the Church is jealous of modern political systems and that she repudiates the discoveries of modern researches, the charge is a ridiculous and groundless calumny. Wild opinions she does repudiate; wicked and seditious projects she does condemn, together with the habit of mind which points to the beginning of a wilful departure from God. But as all truth must necessarily proceed from God, the Church recognizes in all truth that is reached by research a trace of divine intelligence. And as all truth, in the natural order, is powerless to destroy belief in the teachings of revelation, but can do much to confirm it, and as every newly discovered truth may serve to further the knowledge or the praise of God, it follows that whatsoever spreads the range of knowledge will always be willing and even joyfully welcomed by the Church. She will always encourage and promote, as she does in other branches of knowledge, all study accompanied with the investigation of nature."

The Catholic Church has been the civilizing influence of the world for twenty centuries. She leads civilization in the nineteenth as in the tenth and the first. She is the guardian of social order; the teacher of true morality; the protector of womanhood; the custodian of family rights; the enemy of anarchy; the defender of authority; the one to whom alone was said: "Go, teach all nations; I am with you." She changed Pagan Rome into Christian Rome; she civilized the barbarians and made of them the Christian nations of Europe. She preserved learning, guarding the cultured thought of Greece and Rome; she Christianized Pagan philosophy and gave to the world the schoolmen and the universities. Her Augustine, her Leo X., her Thomas Aquinas were giants of human thought and worthy children of her sanctuary. Stone on stone in all the great schools of the world in the ages of knowledge, were laid by her monks and scholars. A learned Jesuit has said: "Greek and Latin were the instruments of the thought and the vehicle of the knowledge of the ancient world, and the Church seized upon and made its own of them; by appropriating them, it immortalized them; by immortalizing them, it saved the ideas with which they were impregnated, the notions which they contained."

Italy was the center of light, the sovereign of thought, the capital of civilization. Guizot asserted that the Benedictines educated Europe, and Gibbon declares that one convent of that order has probably rendered more service to literature than the two universities of Oxford and Cambridge.

No matter what her enemies may say about the old Church, we know the loves of her heart and we realize that as true as the needle to the pole she stands for the whole domain of truth and exists to

make it known to the children of men. She presents the universe to us as a book, on every page of which is written the name and the wisdom of God, and he who has read this book most carefully and most intelligently will be most filled with the love of God. "The pearl of knowledge," said Pope Calixtus III., "makes men like to God. While everything else decreases by distribution, knowledge gains strength in proportion as it is distributed." The apostolate of scholarship is the apostolate of truth, and truth is the perfection of intellect and heart.

"The Lord knows best. He gave us thirst for learning,
And deepest knowledge; His word betrays
No thirst left waterless."

As has been well said: "The world has lost the key to the inner life. The solution of life is in eternity, and no one but the teacher of the supernatural can answer the questions of life." The Church of God is our teacher, and she is not built upon shifting sands, but on the Rock of Peter by Him who has the word of eternal life, and God dwells in our temple, informing it and filling it with His presence, unfolding and developing all truth. He lights the torch to illumine our path through all the mazes of nature's secrets. Without it we are like travellers without a guide in unknown countries or on dangerous seas. Revelation is to us as the telescope is to the astronomer, who would read the inner life of the farthest stars.

In such work stands our University as the great teacher of teachers, to open the ways that lead to the highest knowledge and to shape the minds and lives of the leaders of the people, to study the history of men in all ages, to compare the results of all science, to sift all investigation, to find the facts of human endeavor in every field of knowledge, to show the world the beauty and the magnificence of the great truth of God. Its duty is to place the Catholic Church before the lovers of science as the handmaid of knowledge, the mother of research, the guardian of truth, bringing to men all the blessings of invention and discovery, reconciling truth with all the researches of science, and proving to all men that the Catholic Church has the only complete answer to the cravings of the human intellect and heart. Every Catholic should be proud of such a University, where truth as it was delivered by Christ to the world is delivered to man, where error will find no friendship and wrong no palliation. It appeals to the Catholics who seek culture, and assures them of the culture which truth brings. It appeals to Catholics of wealth, and bids them aid in its maintenance and development as the greatest object of our purest and truest pride. It bids them emulate the noble deeds of the noble men and women who have placed their treasures at the feet of truth to aid it in the evangelizing of the world of science and knowledge. It appeals to our colleges and universities as an incentive to their best work, and as a field for their graduates who are ambitious to be first in the attainment of all knowledge. *Deus Lux Mea* is a noble motto, and under that inspiration the University must and will succeed. May God ever be its light, illuminating it in its paths of study, enlightening its professors, guiding its students. May the suc-

cesses of the days of old in the universities of the Church come to our University, and may unity and true Christian charity guide it in its divine mission, as the intellectual leader of our age, to bring all lovers of truth within its influence, to make men love the Church which brings such gifts to men. Our Catholic American University, may it prosper, and add laurel on laurel to its wreath of glory and renown, that it may realize the ideals of the great Leo and the fondest hopes of our episcopate, our clergy and our people, and be the pride of our glorious Republic.

PONTIFICAL BRIEF OF APPOINTMENT OF VERY REV. DR. CONATY AS RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA.

Dilecto Filio Nostro Jacobo Tituli Sanctae Mariae Trans Tiberim, Sanctae Romanae Ecclesiae Presbytero Cardinali Gibbons, Archiepiscopo Baltimorensi, Baltimoram.

LEO DECIMUS TERTIUS PAPA

DILECTE FILI NOSTER, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Quas, a conventu Washingtoniae habito ad alterum Lycei magni moderatorem designandum, litteras ad nos dedisti, libenter admodum accepimus; quod ex iis alacrem pervidimus voluntatem vestram Lycei ipsius utilitatibus decorique prospiciendi. Postulationibus autem vestris annuentes, trium virorum nomina cognovimus, quos Rectoris muneri gerendo indicastis: ex quibus qui primo est loco Nos deligendum Nostraque auctoritate per hasce litteras probandum duximus; nimirum Thomam Jacobum Conaty, ad huc Vorcestriensem curionem aestivaeque, quam dicitis, scholae praefectum. Cujus quidem viri egregii et scientiarum peritia et religiosae rei promovendae ardor, quem communi suffragio commendatis, optimam injiciunt spem, fore ut ejus opera rationibus Lycei curandis splendorique augendo non parce sit valitura. Id sane Nobis quantum in votis sit, satis est vobis superque exploratum: nostis etenim qua diligentiarum assiduitate Lycei hujus institutionem curavimus, ut eam merito in illis connumeremus, quae, ad patriae vestrae laudem provehendam, in religionis scientiarumque praesidium, lubentiore animo optatum, opitulante Deo, ad exitum perduximus. Interea coelestium gratiarum auspicem praecipuaeque benevolentiae Nostrae testem, tibi, Dilecte Fili Noster, novo Universitatis Praesidi, universoque Doctorum Collegio apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum, die vigesima tertia Novembris anno millesimo octingentesimo nonagesimo sexto, Pontificatus Nostri anno decimo nono.

LEO PP. XIII.

UNIVERSITY CHRONICLE.

GENERAL INTELLIGENCE.

Most Rev. John J. Keane, D. D.—All the members of the University rejoiced to know that their former beloved rector has been duly honored by the Holy Father. He has been made Archbishop of Damascus, Assistant at the Pontifical Throne, Canon of St. John Lateran, and Consultor of the Congregations de Propaganda Fide and of Studies. He will reside in Rome for the future, but all feel that his heart will be forever in the work of the University, and that he will never cease to promote its interests as far as it lies in his power. The professors and students of the University send him their best wishes and augur for him a long life of beneficent activity in favor of the Church in America and our beloved country.

Public Lectures.—The Thursday afternoon lectures, winter and spring course, are as follows :

January 21st, A. R. Spofford, Esq., Congressional Library, "The Library and the University." January 28th, A. R. Spofford, Esq., Congressional Library, "The Choice of Books." February 4th, Gen. A. W. Greely, Chief, Signal Service, "The Trans-Mississippi Region: Its Geographical Evolution." February 11th, Gen. A. W. Greely, Chief, Signal Service, "The Trans-Mississippi Region: Its Economic Development." February 18th, Hon. Thomas M. Carter, United States Senator, "Washington the Citizen." February 25th, Rev. A. P. Doyle, C. S. P., Secretary C. T. A. U. of A., "A Discussion of Methods of Prevention" (Fr. Mathew lecture). March 11th, Rev. John J. Griffin, Ph. D., Professor of Chemistry, Catholic University, "Epoch Makers in Chemistry" (illustrated). March 18th, Dr. D. S. Day, U. S. Geological Survey, "The Petroleum Industry." March 25th, Daniel W. Shea, Ph. D., Professor of Physics, Catholic University, "Roentgen Ray Phenomena" (illustrated). April 1st, Dr. D. S. Day, U. S. Geological Survey, "The Everglades of Florida."

The New Dormitory.—A fine brick building of four stories is now occupied by the students. It is equipped with all modern conveniences. In the basement is a large dining-hall for the accommodation of professors and students.

The University Club.—President, Rev. Francis P. Duffy; vice-president, Mr. J. G. Mott; secretary, Mr. F. P. Guilfoyle; treasurer, James F. Igoe; executive committee, Rev. Joseph Tettermer, Rev. Jno. F. O'Neil, Mr. W. T. Cashman, W. Scott, T. J. McTighe, Mr. Murray.

The Athletic Club of the University have elected the following officers: William T. Cashman, president; James Regan, secretary; Francis P. Guilfoyle, treasurer; executive committee, William Scott, John Griffin Mott, Thos. J. McTighe. Manager Baseball club, John F. Duane.

The University Observatory.—The latitude and longitude of the observatory have been lately determined with considerable accuracy by means of data kindly furnished by Prof. Harkness of the Naval Observatory, which data connected the spire of Caldwell Hall geodetically with the old and new Naval Observatories and other points. The meridian circle, and from it the dome, has been connected with this by a simple triangulation. It is gratifying to find that the center of the dome, which was placed, some years ago, as well as could be done by the very accurate Coast Survey maps, on the Greenwich 77th meridian, appears by this determination to be away from it by only nine inches, a quantity hardly discernible on the maps referred to, accurate as they are. Of course, the latitude and longitude of points, however well determined, are now known to be subject to very slight periodic variations; but the above result is probably very near to the mean or average value. The latitude appears to be $38^{\circ} 56' 14'' 8$; it was measured on the map as $38^{\circ} 56' 15''$.

Divine Services at the University.—Daily Mass, 7 A. M. Sundays and holydays, solemn Mass, 9.30 A. M. Sundays and holydays, Vespers, Sermon, and Benediction, 3 P. M. First Friday of every month, Benediction, 6 P. M. Confessions every Saturday, 8 to 9 P. M.

Museum of Ethnolgy and Anthropology.—Under the direction of Dr. Walter James Hoffman, the honorary curator, a very considerable material is being classified, arranged, and catalogued. This work is now nearly completed. Amongst other things the museum contains a copy of the rare and valuable *Codice Messicano Vaticano*; a number of valuable illuminated missals and manuscripts; twenty-four painted tiles, illustrating the early California missions; a large collection of material from our Western Indians, illustrating their religious, war, and daily customs; an extensive collection of material gathered from the Indians of Mexico and Central America; a replica of the obelisk of Shalmaneser II.; numerous maps, and a large

collection of photographs illustrating ethnological and anthropological material; a number of relics from the Custer expedition and massacre, and a number of antlers, skeletons, skins, etc., illustrating the fauna of the Western plains.

We are indebted to the Rev. Father E. M. J. Lindesmith, Chaplain U. S. A., the Duke de Loubat, the Rev. Dr. Hyvernau, and others, for contributions to this museum.

The material here has already furnished the occasion for several scientific communications, and we are regularly receiving exchanges, notably the publications from the Field Columbian Museum and the National Museum.

Hon. Carroll D. Wright, our Lecturer on Social Economics, has been elected President of the American Statistical Association, in place of Gen. Francis A. Walker, the noted bimetallist, lately deceased. The friends and students of Mr. Wright rejoice at the recognition of his superior abilities and eminent services.

SCHOOL OF THEOLOGY.

Faculty of Theology.—The officers of the Faculty of Theology for the year 1896-97 are: Very Rev. Charles P. Grannan, D. D., Dean; Very Rev. Thomas Bouquillon, D. D., Vice-Dean; Rev. Thomas J. Shahan, D. D., Secretary. The Faculty delegates to the Senate are Mgr. Schroeder and Dr. Shahan.

The Feast of St. Paul's Conversion was celebrated on January 25. Rev. Charles F. Aiken, S. T. B., of the Faculty of Theology, preached the sermon.

Feast of the Immaculate Conception.—The Papal Delegate, Archbishop Martinelli, sang Pontifical Mass in the University chapel, and Rev. Michael P. Smith, C. S. P., preached the sermon. In the evening the customary reception of the students took place in McMahon Hall.

Rev. Dr. Shahan assisted at Hartford, Conn., January 25th, at the exercises in honor of the 86th birthday of Mr. Henry Barnard, the venerable promoter of common school instruction in New England. At the banquet in the evening Dr. Shahan spoke on "The Mediæval Teacher."

SCHOOL OF PHILOSOPHY.

Prof. De Saussure's New Line-Geometry.—An article of interest, particularly to those acquainted with modern lines of investigation in geometry, will be found in the present number of the BULLETIN. It is a brief summary of some researches lately made by Dr. De Saussure, which will, probably, be not only

of great theoretical importance, but also of practical value in the consideration of the relations of space and motion. To give the general reader some idea of the character, they may be called, as the author has called them on another occasion, a new trigonometry. As plane trigonometry is a special case of spherical, so spherical trigonometry becomes a special case of this new calculus, in which the shortest distances between lines drawn in space are treated conjointly with their relative directions, with which alone the ordinary science is concerned. The formulas have the great recommendation of very convenient application to analytical work, giving easy demonstrations of many known relatives of space, and probably leading to many others. They are also easily combined with those of the differential and integral calculus; and, moreover, much simplify the consideration of mechanical problems. The ideas presented seem to be very far-reaching in their results, and have been favorably received by very eminent mathematicians.

The Mineralogical Collection consists of about 1,100 specimens. The nucleus of the collection was presented to the University by Joseph Wilcox, Esq. The specimens in this collection are all well selected, some of them unique, and are a most valuable addition to the equipment of the University. We are indebted to Mr. John W. Langdale for some very valuable material, especially in minerals from the District of Columbia, much of it from sources now exhausted. Several contributions have been received from the Rev. Dr. Hyvernât, Mr. Theodore Roeur, Dr. Cameron, Mr. Wm. H. McBain, and others. The National Museum has presented a number of specimens of building stones. The collection has been arranged and classified by Dr. Cameron, and is now in active use in instruction. While very rich in many species, yet certain ones are almost, if not entirely, unrepresented, and it is earnestly hoped that the friends of the University may make good these deficiencies by sending material, or making it possible for the University to do so by purchase.

The Collection of the Museum of Paleontology and Conchology comprises upwards of 1,600 specimens, irrespective of duplicates. There are very complete and beautiful sets of the Miocene fossils from Maryland and Virginia, of the cretaceous fauna of Kansas, and from the Niagara Group, all presented by Joseph Wilcox, Esq. A number of choice specimens from formations in France, presented by the Rev. A. Orban; and a number of minor contributions from Miss Esmeralda Boyle and others. The collection has been temporarily mounted, and it is hoped that at an early date the classification and arrangement will be completed.

Pittonia, Botanical Publication of Professor Greene.—Number 15 (November–December, 1896) has just appeared with the following papers: New or Noteworthy Species, XVII; Studies in the Cruciferae; Remarks on Acaulescent Violets; Studies in the Compositae, IV. During 1896 Professor Greene has contributed to various scientific journals. In *Erythea*, IV: Some Californian Mimuli: Californian Species of Phacelia; Phytographic Notes and Amendments; On Mr. Parish's South Californian Plants of 1895; Distribution of Rhamnus in America; New Western Ranunculi; Two New Cruciferae; *Science III*: Some Fundamentals of Biologic Nomenclature; *Botanical Gazette*, XXI: Nature of the Binary Name.

Coptic Versions of the Bible.—Rev. Dr. Hyvernât, Professor of Oriental languages, has published in the *Revue Biblique* of Paris for July and October, 1896, a valuable study on the number and whereabouts of the ancient Coptic Versions of the Bible. Dr. Hyvernât has already published in the Abbé Vigouroux's *Dictionnaire de la Bible*, solid studies on the Arabic, Armenian, and Coptic Versions of the Bible, and he has in preparation two others on the Ethiopic and Syriac Versions. All these studies are intended as contributions to an introduction to the textual criticism of the Old Testament.

SCHOOL OF THE SOCIAL SCIENCES.

Department of Sociology.—The following schedule, prepared by Professor Kerby, exhibits the elementary work in this Department required by the Baccalaureate degree:

- I. History and Literature of Sociology.
 - A. Brief survey of sociological questions treated as portions of ethics, natural law, politics, criminal law, etc., up to the present century.
 - B. Problem as defined and science as formulated by Comte. His influence. Gradual development of the science.
 - C. Spencer.
 - D. Various theories and writers of the present day, or the problems and character of Sociology.
- II. Elements of Sociology.
 - A. (1) Problems stated and its main features analyzed.
 - (2) Character and method of Sociology.
 - (3) Relations of the science to—
 - (a) Biology, psychology, anthropology, statistics.
 - (b) Ethics, economics, politics, law.

- B. (1) Idea of society ; distinct from State ; from voluntary associations.
- (2) Social nature of man.
- (3) Theories of the origin of human society.
- (4) End of human society.
- C. Forms of Human Society—their origin, elements, and functions.
- (1) Domestic.
- (2) Civil—
 - (a) Municipal.
 - (b) National.
 - (c) International.
- (3) Religious.
- (4) Relations.

The courses leading to higher degrees, being special and elective, are not at present capable of permanent formulation, but are framed for each subject and student as the occasion arises.

Department of Economics.—The Hon. Carroll D. Wright has continued his course of lectures on Social Economics commenced in 1895, and has thus far discussed some of the most important legal and historical subjects falling under that head. The class work in Economics under Mr. Neill has been expanded this year in number of exercises and range of topics, and is well attended by students of this and other departments.

Department of Politics.—On the 8th of December, 1896, Mr. W. T. S. Jackson, of Washington, D. C., received the degree of Bachelor of the Social Sciences for work done in the Department of Politics. Mr. Jackson is a graduate of Amherst, and the first student of the University upon whom a degree in Social Sciences has been conferred. His subjects of examination were Latin, French, German (reading at sight), the elements of Politics, and general outlines of Sociology, Economics, and the Common and Civil Law. He remains at the University pursuing his studies for the Master's degree.

Department of Law.—The roll of new students, commencing the study of law in this Department in October, 1896, now includes fourteen names, nearly all of whom are college graduates. Their stand at the Christmas examination and their devotion to their studies, afford their instructors great satisfaction and encouragement. Of the advanced candidates for the Bachelor's degree there are seven; candidates for the Master's degree, two in residence and three non-resident; and seven candidates for the Doctorate of Civil Law. The advanced candidates for the Bachelor's degree enter on their degree courses in February, most of them having elected the

General Practitioner's Course, which involves a detailed study of the subjects of the Elementary Course. The candidates for the Mastership are preparing for examination on the course on Corporations, including Railroad and Electrical Law. The candidates for the Doctorate are pursuing the Civil Law courses and one or more Common Law courses. All these degree courses consist in private research under the supervision of instructors, supplemented by lectures and practical training in the use of the knowledge acquired.

GIFTS TO THE LIBRARY.

Mgr. McMahon.—Our venerable benefactor, Mgr. McMahon, has donated a thousand volumes as a nucleus of a general library in McMahon Hall. Besides this library there are already several departmental libraries in the building, those of Law, Social Sciences, Physics and Mathematics, Botany, Chemistry, Oriental Languages and Archæology, Greek and Latin, Psychology and Philosophy, and English Literature. Some of these are fairly well provided with the most necessary works, while others stand in great need of patrons and benefactors. Thanks to the generosity of Mr. Joseph Banigan, of Providence, a fund of four thousand dollars annually has been placed at the disposal of the University for the purpose of increasing these libraries.

Gifts to the Hellenic Department.—The Reverend Thomas L. Kelly, of Providence, R. I., has given the following valuable books:—The *Œdipus Tyrannus* by Speed and Prior, Cambridge, 1887; *Dindorfii Euripides*, Oxonii, 1832-33; *Studies in the Odes of Horace*, by A. W. Verrall, London 1884; *The History of the Life of Cicero*, by Conyers Middleton, London, 1839; *History of the Peloponnesian War*, by Thucydides, ed. Arnold, London, 1882, three vols.; *Smith's Dictionary of Greek and Roman Geography*, Boston, 1887, two vols.

The Rev. James F. Callaghan of Chicago Ill., gave archæological photographs and stereopticon views worth one hundred dollars.

Messrs. Estes & Lauriat, of Boston, gave through the Right Reverend Bishop Keane, special editions of Duruy's *Histories of Greece and Rome*, sumptuous and useful works.

Bishop Maes' Gift of Valuable Americana.—The library of the University has received from Bishop Maes, of Covington, three works of great value, being among the first books published in the Northwest Territory, where the venerable Father Gabriel Richard introduced the first printing press in 1811, at Detroit. The titles of these first specimens of Western printing are:

Epistles and Gospels for all Sundays and Holydays through-

out the year. New edition. Printed from the sixth edition of Dublin, 1794, and first published by the English college at Rheims, 1582. Detroit: printed by F. Mettez, 1812; published by Rev. Gabriel Richard, M. C., pastor of St. Ann's Detroit, Mich.

Office of the Holy Week according to the Roman Missal and Breviary, in Latin and English. The first American edition; Baltimore: G. Dobbin & Murphy, printers, 1810.

Les Ornéments de la Mémoire ou les traits brillans (brillants) des poètes françois les plus célèbres. An Détroit: imprimé par A. Cokshaw, 1811. Published by Rev. Gabriel Richard, M. C., pastor of St. Ann's, Detroit, Mich.

Luther's Grosser Catechismus. Ein Christliches Lehr- und Erbauungsbuch nach den besten Ausgaben abgedruckt, Gütersloh: Druck und Verlag von Carl Bertelman, 1838.

An Essay on Man, by Alexander Pope, Esq., to which is added the Universal Prayer. Philadelphia: Published at No. 18 South Front Street, R. Wright, printer, 1821.

Gift of Prof. Herbert B. Adams.—Prof. H. B. Adams, of Johns Hopkins University, has our sincere thanks for the gift of a copy (five vols. 8vo.) of "Freeman's Norman Conquest of England."

Bureau of Statistics.—Statistical Abstract of the United States, No. 19, 1896.

Bureau of Ethnology.—A complete set of the Annual Reports of the Bureau of Ethnology, 1880-1896. Government Printing Office.

Rev. Lucian Johnston, S. T. L., has presented the following important works to the Psychological Library: "The Evolution of man," Haeckel, 2 vols.; "Ancient Life and History," Nicholson, 1 vol.; "The Doctrine of Descent and Darwinism," Oscar Schmidt, 1 vol.; "Responsibility in mental diseases," Henry Maudsley. The same gentleman presented to the Philosophical Library: "History of Philosophy," Schwegler, 1 vol.; "Filosofia Elemental," Card. Gonzalez, 3 vols.

Mr. John J. Lalor, of the United States Treasury Department, has donated to the Library "L'Histoire de la Philosophie par le Card. Gonzalez," 4 vols.

Senator Thomas Carter, of Montana, has the thanks of the University Library for two volumes of the "Messages and Vetoes of the Presidents of the United States," from Washington to Jackson, inclusive.

The Field Columbian Museum, Chicago.—Archæological Studies Among the Ancient Cities of Mexico, by William H. Holmes, Curator of United States Department of Anthropology.

CODEX VATICANUS, No. 3773.

The University has received from the Duc de Loubat an exceedingly interesting and valuable contribution, consisting of a *fac-simile* copy of one of the ancient pictographic manuscripts of Mexico, the original being now in the Vatican Library, and for the privilege of reproducing this work the donor obtained from His Holiness, Leo XIII., special permission.

The original codex, or native book, is a pictorial record "on prepared skin, divided into ten portions, each nearly thirteen centimeters high, but of different lengths. These pieces are fastened together by gum, which still serves its purposes." The entire record is folded like a screen, forming forty-nine leaves, and consequently ninety-eight pages, though only ninety-six are decorated, the outer pages being attached to thin boards; thus the back of the first and last leaves are left blank. The size of the leaves, when folded together into a volume, measures eight inches high, seven wide, and nearly three inches thick, though when fully extended their entire length is nearly twenty-two feet.

The ancient Mexicans employed this method of recording their rituals and chronologic records, the native books being usually made of paper prepared from the fibre of the leaves of the maguay plant. Their computation of twenty days was represented by that number of symbols, the first of which was indicated by a conventional, or mythic, animal called *Cipactli*, while the last was shown by a flower, and termed *Xochitl*. The chronologic symbols are usually placed within small squares arranged about two or three sides of a page, while the remaining space is filled with curious figures of human beings, deities, or monsters, illustrating various ceremonial acts, gestures, etc., all of which pertain to ceremonies, or devotions, to be observed, or which may have been observed at such periods of time as are alluded to in the marginal records.

Other records of this class embrace social, military, geographic and other subjects of information, though most of them are, as yet, not thoroughly understood, as the true methods of interpretation have not yet been discovered.

The Codex Vaticanus has a board cover attached to each of the outer leaves, and permits of opening from either end, though the first difficulty was to ascertain the end from which to begin the reading of the record. To indicate to the reader the proper position, the native artist inscribed the bottom cover with a small figure or vignette, while the top has incrustated within the right-hand upper corner a small green stone.